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WEEKLY REVIEW.

—AMONGST certain "protestant" circles in London, it is considered the height of narrowness or bigotry to protest against the constant thrusting forth of Cardinal Manning, Roman Catholic Archbishop of Westminster, into prominent positions on temperance and other platforms. The value to the world at large from his "temperance" advocacy may be judged from the fact that the Christmas before last he issued orders to all his priests in the London diocese to promise one hundred days "indulgence" to every Catholic in London who totally abstained from drink from the seventh day before Christmas to the seventh day after Christmas. That is to say, every Catholic who was a teetotaller for a fortnight was fraudulently taught by the Cardinal that he thereby purchased for himself, one hundred days immunity from the torments of purgatory. Thus in the R. C. Archbishop's hands, the temperance movement is being artfully used to rivet with still stronger force, this gross superstition, and to perpetuate the cruel tortures to the *feelings of surviving relatives, consequent* upon the doctrine of purgatory. *Of course* it is impossible for any really converted man to hold such a doctrine, denying as it does the cleansing of the blood of Christ, and sanctification by the Holy Spirit.

—THE new Victoria Institute, for Technical Education, having classes for theoretical and applied mechanics, machine-drawing, steam, electricity, magnetism, sound, light and heat, just opened in Bombay, promises to be an overwhelming success, there not being room for one-half of the students applying. As far as material things are concerned, young India is pressing forward. May the day be hastened when thousands such as these will "seek first the kingdom of God" with equal enthusiasm.

—WE are given to understand that Sir Somers Vine is coming to India next cold season with the power to sell titles to Native Princes and others. The money is to be applied to the Imperial Institute, the financial establishment of which in London has been such a disastrous failure. It is by this sort of thing that the appellation of "His Highness" to very low men, and "His Excellency" to very bad men takes place.

—MRS. EVA MACLAREN is the talented young wife of Mr. Walter C. Maclaren, M. P. for Crewe, who lately made such a magnificent speech in the House of Commons in moving the famous resolution of June 5th, against the State Licensing of Vice in India. Mrs. Eva Maclaren's mother, Mrs. Muller, has just offered Rs. 3,500 to pay Rukhmabai's expenses during her training in the medical profession in London, and Mrs. Maclaren has offered her house as her home during her stay there. God created man and woman side by side as companions, but man fell and soon was trampling woman under his feet as his slave. But Christ came, and taking her by the hand placed her in her proper place by man's side once more. The raising of woman is going on all over India, and we trust that Rukhmabai will be, in the future, a great instrument in His hands to this end.

—SCORES of Native papers have commented upon the Kirkwood case, in which a native child named Budhia was grossly treated at the command of an English judge, but not one of them comments upon the cruelty of the men of Budhia's caste, who met together and came to the conclusion not to help her in her distress, but to make her forfeit her caste, and to turn her out into the street. One more instance is thus afforded of the cruel and grinding tyranny of caste under which millions labour in this country. The brotherhood of man, as it is taught by the cross of Christ, is the only cure for this.

—MR. F. H. Barrow, in the *Calcutta Review*, re-asserts the fact that neither classical nor scientific education has the slightest effect upon the moral or religious character, but that it leaves it entirely untouched. Speaking of the pretended elevating effects of a classical education he points out the fact so frequently to be noted in India that men will read the Areopagitica with its scathing denunciations of priestcraft and idolatry, in college hours, and go home to acquiesce in idolatrous and superstitious rites. And on the other hand, a scientific education leaves the superstitious element in the man's character equally untouched, for men who can expound the Newtonian Astronomy go straight away and consult their astrologer with the same deference as the most ignorant villager. The fact is that intellectual education, scientific or classical, no more affects the moral or religious faculties than the careful training of the eye affects the hearing of the ear.

—MR. BARROW goes on to say,—"The student is a Hindu to the very innermost fibre, and the knowledge he has crammed is merely an instrument of trade, and does not affect his character more than the colour of his clothes." Every Christian teacher should bear this in mind. Scientific advancement especially, is a thing to be rejoiced at. It is the outcome of the enlarged mental powers which result from the teaching of the Bible. It is since the Bible became the book of the common people at the time of the Reformation, and in Bible lands only, that the great advancement in scientific knowledge has taken place. But it is an utter mistake to suppose that scientific or classical education can possibly confer one atom of spiritual life, or prepare the mind or the heart to accept the teachings of Christ. It cannot. It is by the Holy Spirit sent down from heaven that conviction of sin is wrought, and it is by the blood of Christ that spiritual life is poured into the soul. Let us be men and women of one idea on this point and India will be saved.

—AT the meeting of the Indian Temperance Association, held on the 10th, the Secretary commented strongly upon the strangely jumbling manner in which the Indian Government made up the Annual Returns of the revenue derived from the drink traffic. In one year the number of houses would be mentioned, in the next the quantity of drink sold, and in the third some other platform would be taken, so that it was not possible to compare two reports together. God is the author of order, but in systems like the Indian Abkari System, inspired by the powers of darkness, much confusion will inevitably be found.

—FOUR fearful murders of unfortunate women in Whitechapel, occurring one after another in one week, have just thrilled London through and through. The unutterably ghastly character of two of them is past description, the bodies being found in the open streets fearfully mutilated. Certain cheap pamphlets, the teachings of which destroy all reverence for the human body, have been very widely circulated in Whitechapel and the East End during the past ten years. It is to them, in a very large degree, that the deep degradation of portions of the East End is due. These pamphlets were published and issued by Charles Bradlaugh, who has been chosen by the Indian National Congress as its mouthpiece in Parliament. The destroyer of Whitechapel is not likely to be the saviour of India.

—THE International Union of the Friends of Young Girls, having its headquarters at Neuchâtel, now embraces every country in Europe. Its organ, *Le Journal du Bien Public*, in its last number, reports the adhesion of several fresh members in Russia.

—THE official report of the speech of the youthful Emperor of Germany, lately made at Frankfort-on-the-Oder, has just been published. In it he says,—"We would rather leave all our eighteen army corps and 42,000,000 inhabitants lying on the field of battle than give up a single stone of what my father and Prince Frederick Charles won for us." For such cold-blooded callousness of the value of human life, such distortion of the moral faculties it is only possible to account, by recollecting that his great-grandfather, his grandfather, his father, and himself had all been trained up from their earliest childhood to look upon war as the business and trade of their lives. Such public utterances as these, by men in positions in which they are powerful to work much evil, should make every Christian earnestly desire to be faithful in the continued testimony of the Divine truth of the unlawfulness of all war.

—The *Saturday Review*, which has always opposed everything that is good, and often in the sacred name of Christianity, is for sale. It is hinted by the *English Mail* that Mr. W. T. Stead, of the *Pall Mall Gazette*, has been asked to resign his post as editor by the proprietor on account of the articles in which the silly Russian war-scare was attempted to be allayed. We do not believe it. We are afraid that the editor of the *English Mail* had in his mind's eye the pecuniary prospects of some of his subscribers, whose financial hopes rest on the fact of that war-scare being kept up.

—The Editor of the *Christian Standard* of Philadelphia has a sarcastic paragraph on limp Bibles in a late issue. Our Bible happens to be a good stiff-covered sheepskin volume, so we do not come under his scathing remarks. But Brother Pepper should remember that, as there is no holiness apart from the Bible, we cannot afford to do without even the limp-covered ones, especially the ones "underlined and interlined and marked in black and red ink." These last are often the best witnesses for Christ that can possibly be, when brought under the notice of Scriptureless and in consequence shaky and unsteady Christians.

—The leading article of the *Methodist Times* for the 23rd ult., contains the following paragraph,—"The Mass and Auricular Confession have been re-admitted, and re-admitted with the full approval of the ecclesiastical leaders of the Church of England? What is the use of living in a fool's Paradise, and wrangling over words? Let us frankly face facts. Multitudes of the Anglican clergy accept with enthusiasm every Romish doctrine except the infallibility of the Pope. The absolutist and reactionary movement is at present carrying everything before it in the Established Church of England." These are strong words from the editor of the *Methodist Times* who has several times in the past rebuked some of his fellow-editors in the Christian press in London for their "nervous fears" with regard to the spread of Roman Catholicism. We thank God that good men everywhere, in and out of the Church of England, are beginning to "face the facts." It is a certain prelude to a great onslaught against the Powers of Darkness in the Roman Catholic Church, and will, we trust, result in the conversion of many thousands, not simply from Roman Catholicism to Protestantism, but from the darkness of superstition into the glorious light of the Gospel of Christ. It is encouraging to remember that, whilst it takes years and years of careful education to make a Roman Catholic, and to bind the fetters of superstition about him, a single look *in faith* at the Crucified One, and the consequent reception of His risen life into the heart, is sufficient to produce the result of the instant loosing and falling off of those fetters. We have seen it done again and again.

—We trust that President Cleveland's fiery message to Congress, with regard to retaliation upon Canada in commercial matters, will not be acted upon. In it he points out the fact that Canadians have stopped the duty-free transit of fish, caught by Americans, across the Dominion of Canada. He proposes in return to stop the duty-free transit of *all* goods across the United States to Canada. Two wrongs never make one right. If a man has stolen a cent from me, it does not give me the right to clutch him by the throat, and take a dollar from him. We expect that some other means will be found by the Congress to bring about a better state of things than the President's senseless policy of retaliation. On the part of England, it was a great mistake to send out a shallow superficial statesman like Chamberlain to act in settling this Fisheries question. Those who knew him best prophesied from the first that he would do no work which would last. Statesmen are wanted everywhere who live and act, as in the presence of God. The most tangled problems of right and wrong will then be easily unravelled.

—The great brewers all over England, have, of late years, been turning their concerns into limited liability companies, that is selling their business at enormous prices to shareholders. Some of them have only done it just in time. The second Annual Meeting of Allsopp's shows a considerable falling off, and the company has been obliged to lend money to some of their customers to prevent them shutting up their beer-shops. All this is very encouraging news to those who wish well to the human race.

—An English contemporary, commenting upon the strong feeling that has been raised in India upon the change of front with regard to Army Temperance work, says: "However well the dual basis may suit the upper classes, there is only one system for dealing with the great mass of people for whom temperance organisations exist, and that is the system of total abstinence from all intoxicating liquors." Those who know what goes on under the surface of our "upper" class life in India, know that the dual basis is no more suited to the constitution of the "classes" than it is of the "masses." Whisky is no safer a beverage for the "Colonel-Sahib" than it is for the "common" soldier. Only, as we pointed out last week, that which is called "death from *delirium tremens*" in the latter, is often called "a fatal fever case" in the former. "God has made of *one* blood all nations of men for to dwell on all the face of the earth" and that which is physically true for one man is physically true for the race.

—The Rev. Ebenezer Arnold, writing in the *Northern Christian Advocate*, speaks of the hindrance to Christian missions amongst the North American Indian tribes of the unwieldy character of the languages for expressing the facts of the spiritual life. Thus the word "praise" in the Algonquin dialect is "ma chel e nuck so woa gan." Surely this difficulty might be overcome by coining a word to signify the act of praising, or even using the English word. When the practice of boycotting first arose in Ireland, a long and lengthy explanation had to be given each time as to what boycotting was, but the verb "to boycott" was very soon invented, and explained in seven letters what had taken many words to describe before. Just so with the Algonquins. See to it that they possess the realities of faith, hope, love, and all the rest of the fruits of the Spirit, and then the new short names for them will be easily understood.

—To doubt God is the essence of weakness. To doubt man, and at the same time to trust in God, has had to be the attitude of the pioneers of some of the most gloriously useful movements which have benefited humanity. To see that which others see not, and then boldly to proclaim it, requires the holy boldness which only comes from a simple *faith*. "Never lose faith in God" is a victorious motto.

—The *Methodist Times* is congratulating the Scotch Presbyterians upon taking up with Methodist tactics and the success following thereon, and the *Presbyterian Messenger* is expressing its "cordial satisfaction" with the fact that English Methodists are taking up with the Presbyterian forms of Church government and putting more power into the hands of laymen. This is good. It is the will of God that we should go on copying everything that is good in each other "till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So shall a true spiritual Church be built up which shall be a mighty power in the world.

—In a letter to the *Times*, Lord Grimthorpe, writing on the late utterances of the Bishops at the Lambeth Conference, says: "When the Bishops tell the clergy and the world what 'the Christian Church can or cannot recognise,' they are simply acting *ultra vires*, for they are not the Church." This is a very important point. There is still to be seen, on the Continent, a celebrated old picture which represented a ship floating in a sea of fire. The ship is filled with priests and bishops and monks. This is labelled, "The Church." In the sea of fire are struggling the rest of humanity. "The Church" does not consist of bishops and monks and nuns and priests. It is the body of Christ, that great host which is scattered throughout all outward churches, the individuals of which believe in Him, their Head. This is the true Church on earth and no other.

—There are many earnest Christians, who, having never been accustomed to them, cannot understand the necessity of forms of prayer at all. To them it seems a stilted and cramped way of addressing the Almighty. But be that as it may, the purity of the Church of England prayer book in comparison with all other prayer books and missals and "gardens of the soul" is startling. Take the latter work the "Garden of the Soul," the Roman Catholic mass book. In its latest and most improved form, attempted to be adapted as it is to the growing light which the circulation of the Bible is shedding on its errors, it is full of silly superstition and of the "vain repetitions which the heathen use." Take the manual of the Greek Church and we find much the same state of things and perversion of Scripture, such as the place where Matt. xx, 27 is distorted into "Whosoever will be chief among you, let him be your *deacon*," by deacon meaning the initiatory order of priesthood. But when we come to the Church of England prayer book, a text of Scripture could be placed side by side with almost every line. Of course, after all, the Bible is the best book, and contains everything that is true in any prayer book.

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—THE longer our residence in India, the more are we struck with the resemblance between Roman Catholicism and Hinduism. The other day in Girgaum we passed a Portuguese priest with a big rosary of black beads at his girdle. Turning the corner rather sharply, we nearly stumbled up against a Hindu fakir with a big rosary of brown beads at *his* waist. Both rosaries were used for an equally useless purpose, the blasphemous "Pray for us, Mary, Mother of God," of the Roman Catholic priest being quite as illusory as the fakir's invocations of Ganpat. "Babylonianism," is the title of a little work which deals with this subject, and points out the original similar origin of Romanism and other forms of heathenism.

—THE opium farm of the English colony of Hong Kong has just been let, according to the London *Times*, at the enormously high rate of one hundred and fifteen thousand five hundred rupees a month. This, for the three years contract over which this sum extends, amounts to over four million rupees. The Government of England has yet to learn in its fulness the fact that God is not mocked, and that money which is thus obtained from the degradation and destruction of a sister-nation will, in the course of time, inevitably bring down a terrible vengeance at His hands on those who extort such ill-gotten gains.

—IT is a noteworthy fact that the majority of the persons chosen by the Holy Spirit to write the Bible were men in what is called "secular" employment, fishermen, shepherds and agriculturalists, and that only a small minority were "priests." And when Jesus Christ came down from the mountain after His first recorded all-night of prayer and carefully chose His twelve disciples, they were all "secular" persons, there was not one of them who was gaining his living by the "sacred calling." This is very significant, and should be a sharp rebuke to those who would try to shut the mouths of "lay" preachers. There is not the slightest objection to "priests" preaching if they are called of God, like Ezekiel and Jeremiah were, but let them not dare to attempt to shut the mouths which God has opened. If India is to be saved, it will be by the help of scores of thousands of men and women who are supporting themselves in their "secular" callings.

A traveller saw in the country house of Catherine de Medicis, near the Loire, roughly scratched on the guard-room wall, probably by some English or Scotch attendant, a messenger or soldier of her body-guard, who had witnessed what had come of St. Bartholomew and the wars of the League, the words—*The yre of man wyrketh not the justice of God*. He heard in it truly a voice from the centre and depths of the dark and cruel sixteenth century, a voice bearing witness to the truth which that century more than any other set at nought and trampled on—the truth which we know in the familiar text—*The wrath of man worketh not the righteousness of God.* —*British Weekly.*

There is no lack of money for any thing God wants to have done, if you have the right worker. The expression "willing, skilful man," shows the necessary combination of requirements. Consecrated men and women are much more precious than consecrated gold.

THE LATE REV. J. WARDROP GARDNER, F. C. MISSION, POONA.

Mr. Gardner, who was well known in Western India twenty years ago, died at Tranent, North Britain, on the 2nd of August last. He was ordained and appointed to the Mission in the end of 1856 and remained in connection with it till 1871 when he was obliged to go home, seriously broken in health, and, as it turned out, unable to resume his work in India.

With brief intervals of service in Bombay, Mr. Gardner's Indian work was mainly done in Poona, in the Mission Institution there, which cherishes a lively tradition of his efficiency, while outside, his pupils, scattered up and down, hold him in affectionate remembrance. For Mr. Gardner was a teacher, if he was anything, a born teacher and school-organizer, as all saw at a glance who entered the Institution. But he was more than all this; he was one who took his place in the hearts of his pupils, made himself scarcely less dear than a parent to them, and thus brought it about that all over the Presidency, and in various parts of India, many are to be met who revere his name, and love to utter it and hear it uttered. This influence was secured by a quiet undemonstrative manner and by qualities apparent chiefly to friends and pupils,—for there was a certain dryness about him which passed speedily, for them, into bright geniality and genuine Scottish humour,—while his mind was open specially to the young, who felt that he was *theirs* and who soon therefore became *his*. The writer is able farther to testify to his great considerateness as a colleague and to a six years' experience of joint labours uninterrupted by a solitary discord.

Mr. Gardner had a scholarly knowledge of the Marathi language, which enabled him to take for a time pastoral charge of the Native Church, whose interests were always real to him, as were those of the whole Native Christian community. He was ready too for evangelistic and itinerating work when opportunity was given him. His gospel was the old one, always steadfastly held and rejoiced in, and he was equally ready to declare it to the simple villager and to the keen Brahman student.

Mr. Gardner had in his wife a true fellow-worker who took home with her so fervent a love for missions that it has survived all the years of home household care, and in union with that of her husband, under the blessing of God, has inspired her children, so that one after another has been found ready to take up their father's work, as if eager to complete what he had been obliged to leave. Miss Gardner is now a member of the Mission staff in Bombay, her elder brother is about to join the same mission, while a younger has gone to Aden to the work left by Keith Falconer—surely sound testimony to the genuineness of the missionary spirit of the parents. His wife and children will not fail to be comforted in the loss they have now sustained by the reflection that Mr. Gardner was permitted to see these fruits of home influence ere he fell asleep.

J. SMALL.

Poona, 5th Sept., 1888.

Epitome of News.

SATURDAY, SEPTEMBER 8.

—What practically amounted to four fresh charges in addition to those already before the court came to light in evidence given yesterday in the Hanmantrao case. Mr. Kantikar, Secretary to the Poona Municipality, admitted having paid a sum of money, which he did not specify, to accused for a fourth-class mamlat which he held prior to receiving the Municipal Secretaryship in 1887, and Mr. Deshmook, formerly karkoon in the Commissioner's Office spoke to having sent three persons, whose names he gave to accused. These three paid, respectively, Rs. 2,000, Rs. 2,000, Rs. 600, and Rs. 700 for their posts. He knew this, for in each case he advanced the money and actually paid the amounts to Hanmantrao personally.

—The Supreme Court of New Jersey has pronounced the Local Option and High License law of that State constitutional, greatly to the disappointment of the saloon keepers who had counted on a different result, and not waiting for the decision, had in many places presumed on the failure of the law and were boldly disregarding its requirements.

—The Centennial International Exhibition, held at Melbourne, to commemorate the centenary of British settlement in Australia, and to demonstrate the results of a century's progress in art, manufactures, and industry, was opened on August 1st by his Excellency the Governor, in the presence of a vast and representative assemblage, and amidst many manifestations of popular rejoicing. The inaugural day had been proclaimed a public holiday throughout the colony, and tens of thousands of spectators assembled in the leading thoroughfare of the city to witness the grand procession.

—The Exhibition covers a larger area under one roof than any previous exhibition in the world, and, although located in Melbourne, it was Australasian in its inception, and is thoroughly representative of Australasia. "It was from the first intended," to quote the language of the address to the Governor, "to afford an opportunity to all the colonies of Australasia of combining their efforts to do honour to the mother colony (New South Wales) by assisting in the celebration of her centenary, to demonstrate their progress in the arts and industries of life, to foster the sentiment of Australasian federation, and generally to exhibit the varied resources of this great country." It had been expected that a grand Exhibition would be held in Sydney, but there was no building in the city of sufficient capacity for a world's fair, whereas the Exhibition-building with temporary annexes has provided an area of 35½ acres. There are 19 bays in the main annexes, and to make a casual inspection of the exhibits in each bay the visitor has to walk a distance of four miles. The cost of the Exhibition will greatly exceed the original estimate, which was based on the assumption that exhibitors would be charged for the space occupied, and also before it had been decided to adopt the electric light, which involves an outlay of close upon £60,000. It is expected that the total expenditure will amount to £277,000.

—Miss Charlotte A. Gray, of the Woman's Christian Temperance Union, writing recently from Christiania, says :—"At the beginning of the century Norway was reckoned among the most drunken nations in Europe. The country was in a sad state, and the people began to realise it, and took alarm. They set to work to remedy the evil, and so far have they accomplished this, that there is proportionately less alcohol consumed here than in almost any other country. How has this change been brought about? Temperance societies of various kinds were formed, and these have procured legislation for restricting the manufacture, importation, and sale of all kinds of

alcoholic liquors. The Gothenberg system was introduced and adapted to the country, and is now working in many parts. Sunday closing, to a greater or less extent, prevails everywhere. Local Option is also general. A Prohibition party has been formed, which aims at the immediate closing of all licensed houses by Act of Parliament. Others think it would be wiser to employ only moral force, educate the people, and make the best use of the power they now possess.

Monday, September 10.

—The *Bombay Gazette* says: The Government of India have at the request of the Bombay Government given the names of officials to be appointed to inquire into the charges preferred against Mr. Crawford, Commissioner of the Central Division. The Hon'ble Mr. Justice Wilson, Judge of the Calcutta High Court, will be President of the Commission, the Hon'ble Mr. Quinton, Additional Member of the Supreme Legislative Council and Member of the Board of Revenue, North-West Provinces, and Mr. Robert Crosthwaite, Judicial Commissioner of the Central Provinces, will be his colleagues. Mr. Quinton has had judicial experience both as Deputy Commissioner and as Judicial Commissioner in Burma—an important position, for the Judicial Commissionership in that Province involves the discharge of duties which fall to the High Courts in the Presidencies. Mr. Crosthwaite is Judicial Commissioner in the Central Provinces, and he has besides acted as Judge of a Small Cause Court. The Commission is a strong one. The Judicial experience which predominates is associated with a familiarity with the details of executive work in the Revenue Department which in such an inquiry will be of special value.

—Five hundred people congregated on Aug. 22, near Deerness, Orkney, to witness the unveiling of a monument erected to the memory of the Covenanters who perished there on Dec. 10, 1679, from the vessel *Crown of Leith*, bound for Barbadoes. The monument is in the shape of an obelisk, 40 feet high, with a crown on the top, and stands on rising ground about 300 yards from where the ship struck, the graves being between it and the shore. Ex-Provost Reid presided, and he was supported by several influential gentlemen. A bottle containing documents, newspapers, and coins was put in a recess closed in by a slab of Aberdeen granite, bearing the following inscription:—"For Christ, His Crown and Covenant. Erected by public subscription to the memory of 200 Covenanters who were taken prisoners at Bothwell Bridge, and sentenced to transportation for life, but who perished by shipwreck near this spot on the 10th of December, 1679." Interesting speeches followed from several clergymen.

—The Republican State Convention of Iowa has passed a resolution declaring that "prohibition is right and is a success," and demanding "the complete execution of the prohibitory laws in every part of the State, including the vigorous prosecution of officers who fail to perform their duties under the law, as well as the prosecution of violators of the law.

—On Aug. 20 a magnificent demonstration was made in the Glasgow Exhibition by the friends of Temperance. The attendance actually included 75,140 persons, who enjoyed the occasion to the full, without the treacherous and delusive aid of intoxicating drinks.

—The house of Thakur Prosad Dichat of Jhansi fell in during a heavy storm. Seven men, two women, and a child were crushed to death, and four men were injured, one severely.

—Bishop William Taylor is planning to start for Africa in November

—The Women's Foreign Missionary Society of the M. E. Church, U. S. A., is sending out twenty-five new missionaries this year. Several of these are coming to India.

Tuesday, September 11.

—At the meeting of the Senate of the Bombay University held yesterday, under the presidency of the Vice-Chancellor, it was resolved, on the motion of Dr. Eduljee Nussarwanjee, to accept the offer of Rs. 22,500 for the foundation of the Sir James Fergusson scholarships with the best thanks of the Senate. The regulations passed by the Syndicate for awarding the scholarships were referred back to that body for modification. On the motion of the Hon. Mr. Justice Jardine, the Senate also accepted with thanks the offer of Rs. 6,050 for the foundation of the Rao Saheb V. N. Mandlik, C.S.I., gold medal, to be awarded to a graduate of not more than ten years' standing, for the best essay on some subject connected with Sanskrit literature. On the motion of Dr. Eduljee, Zend and Pehlvi languages were together recognised as an optional second language for the M. A. Degree. The Sind Arts College was also recognised by the University for the purposes of the degrees of Bachelor of Arts and Bachelor of Science from the beginning of the past term.

—The Punjabi *fakeer*, supposed to have been concerned in Mr. Dalgleish's murder, has been captured and brought into Ladak, and the Government of India having brought pressure to bear for the arrest of others, the Wazir of Ladak has now started out with a small body of troops for the purpose of apprehending them.

—Eighteen Chinese, who were sent back from Australia, on their arrival in Hongkong, claimed the refund of their passage money from the steamer's agents. On being refused they created a disturbance and had to be removed by the police.

—The marriage of the Emperor of China is fixed for the first month of the ensuing Chinese year. Six million taels (about a million and a quarter sterling) are being provided in order to celebrate the event with adequate pomp, one-third from the Imperial and the remainder from the provincial revennes.

—In a single Protestant Episcopal Church in the city of New York there were twenty-five communicants received at a recent confirmation who had been baptised in the Roman Catholic Communion.

—The traffic in intoxicating liquors is working much evil amongst the natives of the South Sea Islands. Rev. W. E. Richards, of Raiatea, Society group, writes that the island of Tahaa is being weakened and demoralised by the onward sweep of this gigantic iniquity. One Sunday in July last year no fewer than twenty-nine members of the church were expelled for drunkenness. Mr. Richards says; drunkenness is our greatest foe; it seems to be invulnerable. When its flood rises suddenly as an eagle, and sweeps onward, it makes sad havoc of all that is before it, carrying down men, women, and sometimes even boys and girls. Just when all seems well, and when the people appear to have less craving for strong drink, then it breaks out again suddenly, and, like the plague, reveals itself in the apparently safest places.

—There is to be an Indian section at the Paris Exhibition, and the work of organisation is now in active progress, under the guidance of the honorary director, Mr. Vincent Robinson, the well-known authority on Eastern fabrics. Mr. Robinson has just returned from Paris, and has been able to make a satisfactory report to his colleagues. No pains, a contemporary says, will be spared to make the collection from our Asiatic dependencies one of the most interesting and attractive features of the Exhibition.

—Time was when almost every soldier, and especially almost every officer in Europe and America used to smoke and to drink liquors, and arguments were often drawn from their example to show that tobacco, brandy, and wine were very helpful to men who are exposed to special fatigue and difficulties But physical science is more and more exploding such notions. At the last examination for admission to the West Point Military Academy, which is the military training school of the United States, every candidate who smoked even cigarettes was rejected, because the tobacco habit has somewhat affected the action of the heart. And when the graduating class had its class supper the majority voted that no wines should be served.

Wednesday, September 12.

—His Highness the Maharajah Holkar has allotted Rs. 50,000 for a new building at Mhow to accommodate the civil and criminal courts, near the railway station, opposite to the cotton mills. The foundation-stone will be laid during the Dussera festival. The construction of public roads in Rampura and Nimad districts has also been sanctioned at a heavy cost.

—The following are the Upper Burmah summary reports:—In the Northern Division, the districts are generally quiet. Shwe Gya, Myook of Mogoung, was murdered on the 28th August in his house by seven Kachins. Two have been arrested. In Yeu, there was one dacoity, all the property taken being subsequenty recovered. In the other districts of the Central Division more violent crimes were committed. Nine guns were captured from Uga Tas' gang by the Sagaing and Mandalay police, and five were surrendered in Sagaing. In Minku, the camp of Tha Din was surprised, and four prisoners with three guns were captured. The Southern Division was generally quieter. In Pyinmana there was one dacoity with murder; and in Yemethin one dacoity was also committed. Meiktila was free from violent crime.

—*An immense treasure trove has just been* discovered by a Russian peasant, named Levotcko, in the village of Starogorodki, in the governorship of Tchernigo. The peasant lived upon land forming part of the estate of Prince Ostersky, whose ancestors were plundered and expelled from their possessions by the Tartars, and there is little or no doubt that the treasure and other articles found date from this period. Levotchko was at work for 10 years in making this discovery, which includes besides many precious articles and manuscripts, 12 large boxes filled with very ancient coins of fine gold. The total value of the find is given at 17,000,000 roubles, two-thirds of which go to the State and one-third to Levotchko.

—A large fire took place at the new club building at Simla on Monday night last. The residential quarters had a narrow escape, but were saved by the efforts of the Municipal fire brigade, although the residents were put to much alarm and inconvenience by the removal of their goods. The damage is estimated at Rs. 50,000.

Captain Marriott, of the Bombay Staff Corps, who was one of those wounded in the railway collision in the South of France, has succumbed to his injuries.

—The Queen has been graciously pleased to approve the appointment of Mr. Philip P. Hutchins, C.S.I., to be a member of the Council of the Viceroy and Governor General of India, in succession to Sir Charles Aitchison, K.C.S.I., resigned.

—A race between bees and pigeons was recently flown in Northern Germany. Twelve pigeons and twelve bees (four drones and eight working-bees) were taken an hour's distance from their home at Hamm, and freed simultaneously A drone won the race by arriving 4 seconds in advance of the first pigeon; the three other drones and a second pigeon came next together; and the eight working-bees preceded the remaining ten pigeons by a length.

—Eight conductors and train-men on the Long Island railroad have been discharged for entering saloons and drinking intoxicants during their hours of duty.

—The question of starting a Chamber of Commerce at Cawnpore is again to the fore: and a meeting of representatives of the chief commercial concerns will shortly be held for the sake of giving practical effect to the idea.

—A correspondent writes to the *Spectator*: During a recent journey in Canada I met with a striking instance of reason in a dog. I was staying at the Mohawk Indian Institution Brantford, Ontario. The Rev. R. Ashton, superintendent of the school, is also incumbent of the neighbouring Mohawk Church (the oldest Protestant church in Canada). Mr, Ashton is very fond of animals, and has many pets. One of these, a black-and-tan terrier, always accompanies the ninety Indian children to church on Sunday morning. He goes to the altar rails, and lies down facing the congre gation. When they rise to sing he rises, and when they sit he lies down. One day, shortly before my visit, a stranger-clergyman was preaching, and the sermon was longer than usual. The dog grew tired and restless, and at last a thought occurred to him, upon which he at once acted. He had observed that one of the elder Indian boys was accustomed to hand round a plate for alms, after which the service at once concluded. He evidently thought that if he could persuade this boy to take up the collection the sermon must naturally end. He ran down to the back seat occupied by the boy, seated himself in the aisle, and gazed steadfastly in the boy's face. Finding that no notice was taken, he sat up and "begged" persistently for some time, to Mr. Ashton's great amusement. Finally, as this also failed, the dog put his nose under the lad's knee, and tried with all his strength to force him out of his place, continuing this at intervals till the sermon was concluded. Did not this prove a distinct power of consecutive reasoning?

Thursday, September 13.

—The P. & O. S. N. Co.'s s.s. *Siam*, with the outward English mails of the 31st August, left Aden on Tuesday for Bombay at 4 p.m.; and the s.s. *Valetta*, for Colombo and Australia, at the same time.

—An Ahmedabad correspondent of the *Times of India* writing on the 11th instant, says that the want of rain there is being seriously felt, and that the total rainfall there this season amounts to only a little over 12 inches. Fever is very prevalent.

—Colonel Timler, the Russian officer who lately visited India, having in his diary said that the summit of the Darjeeling Railway (7,400 feet) is the highest point reached by any railway in the world, a correspondent of a contemporary states that the line from Pasco to Cerro in Peru passes over a point 14,200 feet above sea level; the line from Vera Cruz to Mexico reaches a height of 8,038 feet; and the crossing of the Rocky Mountain exceeds 8,000 feet. The line now being constructed over the Khojak Pass will reach a height of 7,250 feet above sea level, and will be the highest broad-gauge railway in the world. The summit level of Fell's temporary railway over Mont Cenis, while the tunnel was being constructed, was 6,972 feet.

—A correspondent of the *Punjab Times* writes about the honesty of a Bengali boy. In the summer of 1888, whilst travelling via Banda, he stayed in a garden near the river Ken. At the time of his departure, he left a small bag containing cash and notes, &c., of the value of Rs. 5,000. After proceeding a little, he discovered his mistake and hurried back. On the way, he met a Bengali boy about 13 or 14 years of age. The boy seeing him excited asked whether he had lost anything. On his replying in the affirmative, he made over the bag to him. He offered the lad Rs. 5 which he refused, saying he had done nothing. His name is Bireshwar Mukerji. He reads in the Entrance Class, Banda Zilla School. Let his name be mentioned.

—Rev. George Müller of Bristol, England, is now in China. He will go next into Japan. In his travels he stops long enough to see how people live and what they need and to do some preaching and lecturing.

—A revival has been going on simultaneously in different parts of Japan. As a result the increase in all the churches of Tokio cannot be much less than a thousand Yokohama has also enjoyed a rich blessing and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up. —*Maritime Presbyterian.*

Friday, September 14.

—There was an extraordinary fall of rain in the Lehra Pergunna, Gorakhpur District, on Sunday and Monday, when about 30 inches fell in 24 hours. All the protective and irrigation bunds on the great Lehra Estate, owned by Mr. Bridgman, have been swept away. The rupture on these great bunds has partly destroyed the Bengal and North-Western Railway bridge over the "Pwa" river, whilst a similar injury to another bund has submerged a large area of country between Bridgmanganj and Uska Bazar, and carried away a small railway bridge, blocking all traffic on the branch line for the moment. The Post Office at Bela Haraia and many villages have been wrecked. Mr. Izat, Agent and Chief Engineer of the railway, who was attending the Railway Conference, has left Simla for the scene of the disaster.

—At the hearing of Hanmantrao's case at Poona yesterday, Mr. Arthur Crawford's examination-in-chief was concluded, and his cross-examination by Mr. Jardine opened. In the course of evidence Mr. Crawford explained that when Hanmantrao came to Poona he (Mr Crawford) was in debt, and employed him to negotiate loans, he being well acquainted with money-lenders. He also engaged Hanmantrao to make inquiries concerning the corruption of Balaji Gungadhar Sathe as Hanmantrao was on friendly terms with numerous officials and in a position to get the information required. He did not remunerate the accused for the services which were rendered, partly on account of friendship to him (Mr. Crawford), and partly owing to the animosity he bore towards Sathe. He denied having ever employed Hanmantrao as his agent for getting bribes.

—The total number of deaths registered in Bombay during the week ending Tuesday, 11th Sept, 1888, was 476, being 10 more than the preceding week and 7 more than the week ending the 6th Sept., 1887; 9 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 14; Brahmins, 20; Lingaet, none; Bhattias, 5; Hindoos of other castes, 243; Hindoo outcastes, 42; Mussulmans, 98; Parsees, 36; Jews, 3; Native Christians, 11; Eurasian, 1; Europeans, 2; while the rate of mortality per 1,000 of the population was 25·89. There were 89 deaths from remittent fever, being 1 more than the last week and 5 more than the corresponding week of last year. There were 25 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 17. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 74, 23, and 14 last week, against 76, 37, and 5, respectively, in the corresponding week of last year. During the week 280 births were reported in the different districts.

—The rate of exchange is slightly increased this week. Calcutta quotations being 1s. 4-7-16d. Bombay 1s. 4-15-32d.

TELEGRAPHIC NEWS.

Paris, September 6th: A serious accident took place yesterday on the Paris-Lyons and Mediterranean Railway at Dijon, when the Lyons express having become derailed was run into by the Italian mail. The smash that followed is described as having been terrific. Twenty passengers, including four English, were killed or injured.

London, 7th: Captain E. J. Marriott, of the Bombay Staff Corps, was seriously injured in the railway collision at Dijon, and his sister who was with him was killed. The total number of casualties up to the present is twelve killed and forty injured.

Zanzibar, 7th: The natives of Tanda in the Zanzibar province having fired upon a landing party from the German gunboat *Moewe*, the town was forthwith bombarded by the Germans. The hostility of the natives in this part against Germany is spreading. The Sultan of Zanzibar has sent some of his troops to the scene of the disturbance to support the Germans.

Durban, 7th: Dinizulu is still in the Transvaal and has not yet been captured. Zululand is rapidly pacifying.

Madras, 7th: The Hon'ble Mr. H. E. Stokes has been appointed Provisional Member of Council.

Washington, 7th: The Senate has passed the Bill already passed by the Congress forbidding the return of Chinese after once leaving the United States, and cancelling all tickets of identity. The United States Minister at Pekin has telegraphed to President Cleveland that China has postponed coming to any decision in reference to the Treaty for excluding Chinese emigrants from the United States, and will deliberate further on the matter.

London, 8th: A charter has been granted to the British East Africa Company.

Washington, 8th: The House of Representatives have passed the Bill granting the powers of retaliation on Canada asked for by President Cleveland.

Allahabad, 9th: The Governor-General in Council has given his consent to the Bombay Municipal Bill.

Washington, 9th: President Cleveland has issued his Electoral Manifesto, which is mainly devoted to the advocacy of a reduction in the tariff, and recommends the Legislature to restrict the influx of unskilled cheap labour into the United States.

Rome, 9th: The Italian Government have resolved to form a force of three thousand natives, officered by Italians, at Massowah, and not to send any fresh expedition from Italy.

Washington, 10th: The Agricultural Bureau monthly reports state that the average condition of the cotton crop in ten cotton States is 83 13-16 per cent. The crop has been damaged by drought, rust and caterpillar. The picking has been delayed by unfavourable weather

Teheran, 10th: The Agent of the British Government at Meshed reports that Ishak Khan is marching on Cabul, and that the Ameer, Abdul Rahman, is lying ill.

Durban, 11th: Dinizulu has surrendered himself to the Transvaal authorities on condition that he is not delivered up to the British.

London, 13th: Sir Charles Warren denies the rumour that he intends resigning the Chief Commissionership of the London Police for a post at the Cape.

Allahabad, 13th: News from Cabul, dated the 9th instant, states that the Kamard Fort, some distance beyond Bamian, which was held by 700 rebels, has been captured by the Nizam-ud-Din, with the troops from Ghazni, and that several officers have been taken prisoners along with the garrison, and they are being sent to Cabul. Ishak Khan is at Khanabad, unable to move.

THE MISSIONARY BUNGALOW.

What the Rev. George Bowen said thirty-nine years ago.

(Concluded from last week.)

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India. Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other to the sovereignty of Him we serve. But the glory of the gospel is in this very thing that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit things would go on as they have hitherto done. But the great argument is this, that we would thereby honour the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy; and would consequently be justified in expecting the answer to our prayer for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all His dispensations from the foundation of the world to the present time we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, He abideth faithful. If we dishonour His word, He will honour it. In all His boundless compassion for a dying world, He does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until His servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the church and re-utter the long-lost words: "Go ye into all the world and preach the gospel to every creature." If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to the standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch! They have seemed to say to us "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them. In vain we protest that Christ is in our hearts; "we know you not," they say, and add; "He that saith he abideth in him, ought himself also so to walk even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armour; we must be found in Him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to Him in His terrestrial and mortal image that we may hereafter wear His celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward, from glory to deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with Him, we shall also reign with Him. Therefore did Paul so passionately desire to experience the fellowship of His sufferings to fill up that which was behind of His afflictions, and be made conformable to His death. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God. He humbled himself and took upon him the form of a servant and was made in the likeness of men, and became obedient unto death, even the death of the cross." Let this mind be in us.

The objection may be made "We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted." But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it is authoritatively enjoined, that the command "Go preach the Gospel," cannot possibly be fulfilled without it, that it is essential to the triumph of the gospel. We are under obligations to preserve our health and to love father and mother and wife and children, and brethren and sisters; but in Luke 14, 20 Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; when the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies whether it be by life or by death." Christ and His glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labours less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and every one would be ready to exclaim at a glance that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires His abasement and humiliation, and would be content to have Him for its galley-slave? is it not enough that the world has a hand to smite Him with? a rod to scourge Him with? a mouth to mock Him with? has thorns for His head, nails for His hands and feet, and a spear for His side? but must we too lord it over Him? must we sit when He stands, ride when He walks, live in fine mansions when He has no place to lay His head, and fare sumptuously when He hungers and thirsts? O shall we not, my brethren, in the midst of this apostate, Christ despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John "He must increase, but I must decrease?" "If any man serve me," said Christ, "let him follow me: he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honor, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice when he says to the servant who is come from the field, "make ready wherewith I may sup and gird thyself and serve me"; and surely Christ makes no unjust requisitions when He says, "The disciple shall be as his master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the Native church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it as it seems to me, by the Spirit of God. May that Spirit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, throughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.

Bombay, January 8th, 1849.

[We have received several other communications on the "Missionary Bungalow" question but as they add nothing materially to the discussion, we prefer to leave the subject with the conclusion of Mr. Bowen's remarkable paper. One lady correspondent says that "the views of the late regretted Rev. George Bowen, were much modified during the later years of his life." Seeing that he consistently practised his self-denying mode of life to the day of his death, and re-published this letter in the *Guardian* as late as 1882, there is no practical evidence to denote that any material change took place in his opinions any more than in his practice.—Ed. *B. G.*]

WORK FOR GOD IN GOD'S WAY!

Rev J. Hudson Taylor said at the recent Northfield Conference that some people had begun to wonder, why the fruits were so large in apostolic times, and so small in our own times. He had always been taught that the results came directly from the methods of working. He believed in the absolute certainty of spiritual things, and the absolute fixedness of spiritual laws. If a man had never studied chemistry he would not know why he got one thing in one case and not in another, and the trouble with the religious workers was that they hadn't studied the Bible as revealing God. The work of God was not work for God, but God working, though often through men; and hence, if we worked in His way, we should succeed.

THE POWER OF PRAYER. TRY IT.

A gentleman in England had heard so much of the power and excellence of Joseph Benson's preaching that he was induced one Sabbath to hear him. He sat in the end gallery fronting the pulpit. Some one opened the vestry door behind the pulpit; there he saw a man lying flat, with his face to the floor, in prayer. Soon he entered the pulpit and opened service. His first prayer deeply affected the stranger. He seemed to have all the congregation before the bar of God, and was pleading with God to have mercy and bear with them a little longer. The stranger hearer said afterwards he never felt so guilty before in all his life. O, for more of this power.

BOMBAY IN DANGER !

The English Naval authorities have been playing, not at soldiers, but at sailors, and have been pretending to "take Liverpool and destroy its batteries, lay Glasgow, Scarborough, and many other towns in ruins and shell Greenock, Oban, Ardrossan, Leith, Hartlepool, Aberdeen, and Grimsby." Some of the northern ports were "taken" on Sunday, and the worshippers at Divine Service were startled by a sudden and tremendous uproar of scores of blank cartridges being fired at once from cannons and mortars in the harbour just outside their towns. This most absurd, silly and childish display is positively being made the pretext for a request for more ships, more guns, and in consequence more admirals for the British Navy. We feel sure the proposal will be laughed into oblivion by the British rate-payer with the scorn which it deserves. Some writer in the *Times of India* uses these remarkable manœuvres as a text from which to preach a lugubrious sermon as to what is going to happen to us in Bombay if we do not sink some millions of rupees in fresh fortifications. It seems that we are going to be "blown off the face of the earth, be bombarded, and suffer enormous loss," which loss, we are told in startling italics is going to fall "not on India in general, but on the citizens of Bombay." We suppose the writer is a Government contractor, or a near relation of one, with an eye to business.

EDITOR'S TABLE.

THE REREDOS UNVEILED is the title of a 24 pp. pamphlet just to hand by Sir Robert Phayre, which can be obtained gratis for distribution from Messrs Bywater, Tanqueray & Co., 79, Queen Victoria Street, London, E. C. It goes very fully into the history of the late agitation on the subject of the large Crucifix and image of the Madonna, which have been erected in "the cathedral of Protestantism," St. Paul's, London. Sir Robert Phayre comments strongly upon the most unsatisfactory position taken by the Bishop of London in the matter, who, whilst loudly professing his Protestantism, by innuendo speaks of the narrowness and the want of common sense of those who wish to remove these "works of art." Sir Robert very well points out that in the whole correspondence the Bishop carefully refrains from any appeal to the Book which so emphatically condemns his views on this point. In conversation some time ago with a Roman Catholic "lay brother of the Order of St Francis," we were sarcastically told that "Protestantism was the religion of four bare walls and a Book." We thanked the Ritualist heartily for his illustration, for it is a certain fact that the nearer and nearer we get to the teaching of the Book, which contains all spiritual truth between its covers, the less need we have for external props and crutches in our worship of God.

One paragraph of one of the Bishop's letters may be quoted. He says: "I fail to understand how it can be considered compatible with the principles of the Reformation to draw *nice distinctions* between the figure of our Lord Crucified and the figure of our Lord Ascending, and to say that one tends to idolatry and the other not. *Such subtleties* savour of the rabbinical distinctions once emphatically condemned by our Lord between the Temple and the gold of the Temple, between the Altar and the gift upon the altar, and are utterly alien to the Spirit of the Reformation." We wonder if the Bishop has ever pondered much on the text "If Christ be not raised *ye are yet in your sins.*" In one of the chief London picture-galleries there is a huge picture by a Roman Catholic artist representing Christ *on the cross* in heaven! The poor man evidently knew nothing spiritually of the Resurrection. He was one of the very many thousands in and out of the Church of Rome, who never get beyond the theory of the Cross, who never understand anything of Christ's glorious resurrection power. Is it possible that the exalted personage who signs himself "We, Frederick by Divine permission Bishop of London" is in this spiritual state? We trust that Sir Robert Phayre's pamphlet will have a large circulation.

PART IV. OF RELIGIOUS REFORM published by the Christian Vernacular Education Society, Vepery, Madras, (price 4 annas, post-free) is just out. The subject of this Part is the Brahmo Samaj. The work shows a considerable amount of research and is compiled from the writings of Max Muller, P.C. Mozoomdar, R. C. Bose, Miss Collet, Sivanath Sastri, Slater, and others. We wish that such works could be more widely circulated in England as well as India. The apparently Christian portions of the works of Keshub Chunder Sen and others are usually picked out, and published, and thus give a very one-sided view of his character. This work, on the contrary, shows every phase of the confusion of his thoughts on spiritual things.

The author of WORKERS WITH GOD, Rev. G. H. Rouse M. A., of Calcutta, apologizes in the preface for the simplicity of his little work of eighty-six pages, stating that it was originally written for Native ministers and preachers. He need not have apologized, for when a book is written so simply that the simplest can understand, everyone can understand. It would be well if all writers and speakers would keep before their mind's eye Paul's motto, "In the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." This little book is full of good things, such as "A happy heart revealed in a happy face will do much to commend the gospel of Christ." "Preach Christ, not Christianity; . . . of course the doctrines must be faithfully preached, but it must be done in living connection with the person of Christ." "Let the preacher *expect* to succeed." We are glad to see that it is published in England as well as at the Baptist Mission Press, Calcutta. The price for India is six annas.

THE BURMAN AS HE IS is the title of a new 45 pp. pamphlet by James H. Linton, published at the Methodist Publishing House, 6, Waterloo St., Calcutta: price one rupee. It is written to justify the character of the Burmese from the aspersions cast upon it by those who wish to excuse the Burmese war. In some places Mr. Linton goes almost too far in the other direction making rather dangerous excuses for some questionable amusements and practices of the Burman. On the whole, however, it is a very interesting book. The author thinks that the great hope of Burmah is the distribution throughout the country of such little communities as that described in the following paragraph:—

We wandered on, sometimes stopping to watch the gay plumaged denizens of the wood, or listen to the ripple of the clear stream, winding its way between enormous blackened granite boulders; and to the coo of the large imperial pigeon, as the wild evening breeze whistled through the foliage and called all nature into life: until as we passed a bend of the river, the distant sound of human voices singing a hymn fell upon the ear. It was Sunday evening, yet the sound was passing strange in such a place; the tune too, was one of those old-fashioned little songs I had not heard for ever so long a time. I listened for a few seconds with a look of wonder and inquiry towards the guide. They are at their evening devotion, he said. We went on and reached the first building of a little village, consisting of a few bamboo and leaf houses, each half hid in its own garden. Here, in a shed, roofed with forest leaves, were collected the whole of the inhabitants, young and old, male and female, even little dots of children all at evening service, conducted with the greatest propriety by one of the elders of the hamlet. These people were thirty miles distant from the missionary, who had not been able to visit them for a year. The meeting was spontaneous, and I learnt, regularly held in that and the neighbouring hamlets.

Mr. Clinton thinks that if communities of Christians like this were settled in the disturbed localities in Burmah, "the country would probably be sooner pacified, than by means of levies of Punjaub policemen; or the still more expensive method of an army of occupation." We think the same.

THE THIRTY-FIFTH REPORT OF THE GUJARAT TRACT AND BOOK SOCIETY, printed at the Irish Presbyterian Mission Press at Surat, is one of those interesting works which show how India is being sown with the good seed of Eternal Life. No less than 151,750 publications, varying in size from 4 pages to 384 have been printed at the Mission Press this year. A number of these have been printed for Bombay in Gujarati.

We have also received the September number of THE INDIAN RAILWAY TRAVELLER'S GUIDE, which contains its usual valuable and voluminous information, at the price of 8 annas.

The true idea of the Christian life is not that of making visits to Christ, but that of living with Him. You won't have to wait to go to heaven to prove that there is a heaven, but you will have heaven itself down here, if you accept Christ and let Him be the pilot and give Him the tiller.

The Rev. C. P. Hard writes:—"Though the rising M. E Mission House at Jabalpur, C. P., is a *duplicate* building, for Pastor, and for Presiding Elder, with guest rooms, a strong and large edifice, careful supervision arranges to keep the cost down to eight thousand rupees (four thousand each residence)."

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting of the Scripture Union will be held at the Lodge, Girgaum, this evening, at 5 o'clock. All children and young people are earnestly invited to come and bring their Bibles with them.

JOHN M. MACDONALD.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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SATURDAY, SEPTEMBER 15TH, 1888.

NOTES AND COMMENTS.

"Thus saith the Lord; CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. BLESSED is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

"Oh Lord! Let me not be led by my own imagination, or the ideas of other men, but by Thy Holy Spirit" was the earnest prayer of one who since that time has learnt much of the reality of the Divine guidance. "Cursed be the man that trusteth in man" is as necessary a maxim for application to good men, true men, spiritually-minded men, as to any other. God's will concerning us is that we should look straight away to Him, and Him only, through Christ. In the *Pilgrim's Progress* at one place "Christian" is represented as seeing "Hopeful" some distance ahead, and running to catch up to him, he trips and falls. Instead of keeping his eye fixed on the Light of the heavenly City ahead, he looked at his more advanced brother in the spiritual life and in consequence stumbled. Is this not the reason why some assemblies of Protestant believers have not much more spirituality than the Roman Catholic congregations which cut off all connection with the source of spiritual life by placing the priest between themselves and Christ? It is necessary to see that *every* believer in the Lord Jesus Christ is a branch of the true Vine. One would think, from the attitude of some Protestant churches, that the pastor was the branch, and those who "sit under him" a lot of twigs depending upon him the pastor for spiritual life, whilst the pastor derives his life direct from Christ. This is a dangerous state of things and develops at last into the entire unfruitfulness of such a Church. The duty of every true pastor is to direct men away from himself, and to Christ, and the duty of every member of the congregation is to follow him, or any other man, only so far as he follows Christ.

Mrs. Booth-Tucker and her party of Salvationists for India held a great farewell meeting on the 22nd of August presided over by General Booth. We are especially glad that Mrs. Tucker is coming. Not so clever as her sisters in some respects, yet she possesses a good deal of that ballast and steadiness of purpose, which is so needed for the perfection of Salvation Army work out here. It will also be good to have her as a "mother," to look after the interests of the English young women out here in the ranks of the Army.

Whilst there is much for the older missionary organizations in India to learn from the fiery, aggressive, "claim-all-for-Jesus," tactics of the Salvationists, there is also much that this youngest regiment in Christ's great army can learn from the older and more steady missionary bodies. There is one extremely important point, in which we trust that the English system will not be too slavishly followed by the Indian branch of the S. A., and that is in the fact that there is no constant and steady provision for the teaching of the Bible to its converts. In England there are multitudes of people who have been brought up in the letter of the Scriptures, but who have never been born again. People whose heads have been filled with knowledge but who have no spiritual life, and are in the same position as those Scriptural Jews to whom Christ said, "*Ye search the Scriptures, because ye think* that in them ye have eternal life; and these are they which bear witness of me; but ye will not come to me that ye may have life. . . . I know you that ye have not the love of God in you" (John v. 39-40, 42 R. V.) The Salvation Army in England has laid hold of some of these, they have been converted, and *owing to their Scriptural knowledge*, they have at once made strong and hearty Christians, able to do wonders for God, and some of the best of the Salvation Army officers.

According to the last census only thirty-five people out of every thousand in the whole of British India can read, and in the jungle districts, probably, one in ten thousand would be nearer the mark. It is therefore of intense importance, if the work is going to be of anything but a mere passing and emotional character, that there shall be steady, constant, and regular Bible teaching of the converts. All spiritual teaching is contained within the covers of one Book, and apart from the Bible all religion, however exalted, is the myth and imagination of man's brain.

Not that it is necessary that they should be taught at once to read, though that is very good. God does wonderfully counterbalance any deficiencies in His children by increasing their capacities in other directions. We knew one old Christian in the S. A. in England who could neither read nor write and yet who was marvellously acquainted with Scripture. Every passage that he or she heard seemed to stick in his memory, so that he never forgot it. Workers amongst the negroes in America, in the old slavery

times, when it was illegal for any one to teach them to read, will remember many similar cases. It would be quite possible for the S. A. in India to organize amongst their converts Bible meetings in which the living Christ should always be kept in the first place and the Book which tells about Him next.

It is a fact worth remembering that the early Christian Church was founded amongst people well acquainted with the Bible in its then existing form. Paul went from place to place speaking to, and arguing with the Jews, "proving to them that this was the very Christ," and founding little churches of Bible Christians wherever he went. And to-day it is just the people who have the greatest reverence for the Bible, a superstitious reverence for it some misguided people would say, who are laying hold of the poorest and most degraded tribes of the human race. Early travellers said of the Hottentots, that their language could no more be understood by foreigners than the gobbling of a turkey; but the Moravian brethren came, reduced it to writing, made a grammar of it, translated the Bible into it, and in course of time founded little Hottentot churches all over South Africa. Similar things were said of the Esquimaux in Greenland. "What! reduce their grunts and snorts to a written language,—Impossible!" was the assurance that was given to the early missionaries there, but it was done, the Bible was translated into it, and to-day they are changed from a dangerous inhospitable tribe of people to a nation well-known amongst all sailors for their kindness to those who are wrecked amongst them. The Tierra del Fuegians were declared by Charles Darwin in his first trip to the island, to be the last link but one required for his chain of evolution between man and the higher class of apes. Then the American Bible Mission came, and did for the Tierra del Fuegians the same that had been done by the Moravians for the Hottentots and Esquimaux, the Bible was printed, and churches, mother's meetings and all the other organisations which follow the conversion of a nation sprang up, the animal-like Tierra del Fuegians became clothed and in their right minds, and Charles Darwin to the day of his death sent a subscription to the funds of the American Bible Society, the only subscription, as far as we know, that he ever paid to any Christian institution.

Then in addition to this are several well known cases of little assemblies of believers being founded in various parts of India without the aid of a missionary, simply through the reading of a stray copy of the Bible, or part of it. "For the word of God is quick, and powerful, and sharper, than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." We repeat, there is all we want in the spiritual life, within the covers of one Book.

A HINDU PAPER ON THE FUTURE OF CHRISTIANITY AND HINDUISM.

A late issue of the Madras *Hindu* has a long and courteous leader upon the above subject. The writer begins by stating the expectation of many Christians that "the Hindus as well as the followers of other religions in the world will, in course of time, be absorbed in the ever-expanding community of Christians." On this point he echoes the views of some half-hearted Christians and says,—"We no more believe that the Hindus will as a nation ever embrace Christianity, than the Christians that they will as a community ever adopt Hinduism or Buddhism. We think those days are past when the whole people deserted in a day their ancient faith and adopted a new and comparatively modern one." He argues in support of this that "India is not a country inhabited by ignorant savages; its ancient and complex civilization is too firmly rooted in the character and instincts of the people to be so easily discarded." But this was equally true of Ancient Greece and Rome and yet their "complex civilizations" became permeated at last with the Christian faith, though, owing to the ecclesiastical setting-on-one-side and, at last, suppression of the Bible, the Greek and Roman Churches became more and more corrupt, and less and less Christian, until, just before the Reformation, they were very little better than the paganism from which they had emerged, and so became powerless for good and powerful for evil. It is in the midst of this corrupt and pagan counterfeit of Christianity that the alleged failure of Christianity in some parts of Europe, quoted by the writer, exists. Socialism and Nihilism are not caused by Christianity, but by a false counterfeit of Christianity. The writer in the *Hindu* sees this clearly enough, for he does not agree with the conclusions of the atheistical writer in an English magazine whom he quotes on this point; and well says "No human society can possibly exist without sinking back into the primeval condition of savagery, without a belief in God, in another world and in the immortality of the soul." The long and able article is finished with the statement that it is the opinion of the writer that "Christianity will be simplified and purified, as well as Hinduism, and Christians and Hindus will once more claim kinship as the followers of a common religion." If Christianity was simply a system of religion, like other systems, then might this thing be. But it is not. It stands quite apart from every other form of religion, in that it gathers round a Person—Christ. All sorts of strong expressions are used to illustrate this fact, in the Book which contains the whole truth about Christianity. There Christ is represented as the indispensable food and drink of the soul, without which spiritual starvation must take place. He is the Bread of Life. He is the Water of Life. He is represented as the only possible Way to eternal continuance in the presence of God. He is the Truth, the whole Truth, on spiritual matters, and whatever aspect of truth is to be found elsewhere, mixed up with error, is to be found perfectly pure in Him. And He is the Life, not simply a Life to begin at death (as hinted at by the aforesaid atheistical English writer), but an eternal Life to begin at the moment any human being yields to and believes in Him. Again, He is represented as the Head of the Church, and the innumerable multitude of individual souls who have yielded to and believed in Him, are represented as His body, and its members, and just as the head thinks for and directs the whole body, so Christ thinks for and directs every believer who is abiding in Him. This Person is the one central Truth of Christianity, and Scriptural Christians are not looking for simply the assent of India to a mere system of religious opinions called Christianity, but they are as certainly sure as that God exists that the time is coming when "at the name of Jesus every knee shall bow . . . . and every tongue shall confess that Jesus Christ is Lord." Each exact event that will happen before that takes place, we cannot foretell, but the usual way of Divine procedure is that there shall be a long course of preparation, and then when everything is ready, that the whole marvellous scheme of salvation shall be an accomplished fact. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." How near we are to that "end" it is impossible to say. The Bible, which tells all about Christ, has now been circulated by many million copies in over two hundred languages. Almost every corner of the earth has in some way or other come under the influence of the Christian missionary, so that the day cannot be very far off when Christ shall reign.

THE ROMAN CATHOLIC CHURCH IN INDIA.

Is it a part of the Christian Church?

There are some who are not well-grounded in spiritual truth, who do not see the necessity for an outspoken propagandism against Roman Catholicism. They say "Go on preaching the Gospel and leave the Roman Catholics alone." There is enough truth in this erroneous statement to make it a very dangerous one. It is tantamount to saying to Christ of His ministry on earth "Why did you not go on preaching the Gospel of the Kingdom and leave the Pharisees alone," or to the Apostle Paul "Why did you not go on preaching the Gospel, instead of troubling your head so much about the imitation Christians of your time" or to John "Why do you speak so strongly of the 'false prophets' in your epistles, truth will prevail without such harsh denunciations" or to Jude "Why do you use such dreadful words about the 'certain men crept in unawares,' let the wheat and tares grow together unto the harvest." Away with such sophistry! All the apostles, all the prophets and the Lord Himself spent much of their time in denouncing that which was evil as well as in upholding that which is good. With the Roman Catholic missions strangling all spiritual life, encroaching in the form of Ritualism into ancient Puritan missionary societies like the S. P. G., and damaging the cause of Christ in every direction in India, we are asked to hold our peace.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The

one Book which all teachers of false doctrine hate is the Sword of the Spirit, the Word of God; and without going over the whole range of Scripture which deals with this question, it is easy to find one verse of four lines which cuts root and branch at the whole Roman Catholic system, "There are three that bear witness, (to Jesus Christ and to the truth of God), the spirit, the water, and the blood; and the three agree in one." That is (1st) the Spirit of God bearing witness with our spirits that we are the children of God; (2nd) the water, the written word of God, the Bible, bearing the same witness; and (3rd) the Blood of Christ, bearing the same witness, and bringing us now, not in the future, but *now*, into the very presence of God Himself. How does the great Imitation Church deal with these three witnesses. First, the Spirit; Is the Spirit of God allowed to teach a Roman Catholic? No! it is "the church" that teaches, meaning by "the church" the man-made priests and bishops and popes, and not the scriptural assembly of all true believers. It is "the church" that teaches. Is the Holy Spirit allowed to sanctify a Roman Catholic and make him meet for the presence of God, as the Scripture teaches? No! according to Romanism sanctification is not by the Holy Spirit now, but is to take place in some far off time after death, through the torturing fires of a mythical purgatory. The estimation in which the Roman Catholic Church in India holds the widespread distribution of the second witness to salvation, the written word of God, the Bible, is graphically illustrated by two price lists which came to *The Bombay Guardian* office lately. One was from a R. C. bookseller in which the lowest price of the corrupted Douay version of the Bible was sixty rupees (£4 English money, or twenty dollars American). The other was from one of the great Protestant Bible Societies in which the written Word of God complete was advertised at four annas (four pence English money or eight cents American) and portions of it from one pice (one farthing English money, or half cent American). The fact is that the Book witnesses against Roman Catholicism, like all other systems of paganism, and hence the anxiety of its priests to circulate it in the most limited way. It witnesses for the salvation of every twice-born believer in Jesus Christ, hence the eagerness of Protestants to circulate it in the most widespread manner possible. By Roman Catholics it has been burnt wherever the opinion of the country would allow it. By Protestants it has been translated and circulated in two hundred languages. It is not necessary to dwell long upon the third witness, the witness of the precious Blood of Christ to each saved soul's salvation. By it the believer is brought at once, right into the very presence of God Himself. The great Imitation Church teaches that after all sorts of spiritual and mental tortures in this world, the soul is landed into the tormenting fires of purgatory in the next world, there to abide for an indefinite time, and at last to appear in the presence of God, saved by works and suffering and not by faith.

Go with us to Calcutta and see morning and evening the two great private tramcars marked St. Xavier's College, the property of the Jesuit Mission there, and used by them to bring the children of nominal "protestant" Anglo Indian families, from distant parts of the town to their schools. Recollect that this sort of thing is going on with the European and Eurasian population all over India. Then go with us now, whilst the Hindu Ganpati festival is on, to Kalbadevi and Thakurdwar and Abdul Rehman Street in Bombay, and see the idolatrous images and pictures of "saints," &c., sold to Native Roman Catholics for their worship, along side of the hideous elephant-headed Ganpat sold to idolatrous Native Hindus for their worship. Recollect that this sort of thing is typical of the Roman Catholic Native proselytizing all over India. Then turn over the pages of the 1880 census with us, and note the fact that for every eight nominal Protestants in Bombay there are ninety-two Roman Catholics, and every lover of God and His Christ amongst our readers will agree that it is high time for us all to awake out of sleep and to wage war against the deadliest imitation of Christ's kingdom on earth that has yet been invented.

The Rev. George Bowen, writing in *The Bombay Guardian* on November 25th, 1882, on the Brahmo Somaj, said :—

We have again and again expressed our conviction that there was a quarter of a century or so ago a movement towards Christianity on the part of educated Hindus which was checked by the spread of Brahmoism, especially when the latter began to borrow the phraseology of Christianity. Behind them was Hinduism, before them the open door of the Gospel, when a side-door was opened in Chunder Sen's Theism.

This is profoundly true. The spread of the countless myriads of Bibles and portions of Scripture, the faithful preaching of the Gospel, and the devoted labours of Protestant missionaries in India, has roused conviction of sin in multitudes of hearts that have never surrendered to Christ. Multitudes have been brought up to the very doors of the kingdom of heaven, and then, on the very brink of salvation, have been snatched away by the great Enemy of Truth, and lulled into the false security of Unitarian Brahmoism on the one hand or of heathen Roman Catholicism on the other.

If we are going to have a great revival in India in the course of the next few years, Protestant missionaries must face these facts, and go in as earnestly for the conversion of their Brahmo or Roman Catholic neighbours, as for the salvation of the Hindus and the Mahomedans. There is nothing Utopian in the idea of the thorough and the complete conversion of Roman Catholics. It is continually taking place in America. Sometimes thirty or forty are brought in, in a single revival. We could take our readers to some homes in America, where the heads of the household were men who had been carefully trained up from their earliest childhood in the myths and superstitions of Rome, and in which the teaching of the priests seemed an ingrained part of their very nature. Then the time came when they strolled into a revival meeting, where the Gospel was being faithfully preached, and all the priest's teachings, all the years of careful labour of monks and nuns, vanished like a puff of smoke before the light of the glorious gospel of Jesus Christ.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson XIII.

Sunday, Sept. 23.

Deut. xxxiv : 1-12.

Subject :—Death and Burial of Moses.

I. Introductory.

1. *Golden Text* : The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4. 18.

2. *Home Readings* :—

M. Death and burial of Moses...Deut. 34. 1-12.
Tu. The wish of Moses refused..Deut. 3. 21-29.
W. God's testimony.....Num. 12. 1-10.
Th. Last commands .....Deut. 31. 1-13.
F. The blessing of Moses.Deut. 33 1-5. 26-29.
S. Review of Moses' life .....Heb. 11. 23-29.
S. Psalm of Moses .....Psa. 90.

3. *Memory Verses* :—5-7 inclusive.

II. Historical.

The time between this and the last lesson is full of stirring events. Immediately after the miracle of the Rock the children of Israel set up their march for the Land of Promise. Instead of attempting to go up north through what was known as "the south country" they struck off to the east through the rugged mountains of Edom. But there their progress was arrested by the opposing force of the Edomites. When a request was sent to permit them to pass peacefully through the land it was not granted and they were compelled to make a long and wearisome detour. While on this march the great mouthpiece of Moses, the faithful Aaron, died and was buried in great sorrow at Mount Hor. After that the fiery serpents broke out in the camp, as a punishment for their sins, and the miracle of the brazen serpent took place. Various battles were fought with the existing tribes, Baalam uttered his remarkable prophesy, and at last the borders of the land were reached. Here the people were numbered, and the aged prophet and law-giver rehearsed to the assembled multitudes the Law and gave them his last counsel. He then ascended the "Mountain of Nebo" in Moab and viewed the promised land from its heights and then lay down and died and was buried by the Almighty "in the valley in the land of Moab, over against Bethpeor."

Concerning the death of this remarkable man an eminent writer has said :—

"And now closing, at length, his admonitions, his warnings, and his exhortations to repentance—having renewed the covenant with the whole nation from the highest to the lowest, *from the prince to the hewer of wood and drawer of water*—having committed the Law to the custody of the Levites, and appointed the valiant Joshua as his successor—finally, having enriched the national poetry with an ode worthy of him who composed the hymn of triumph by the Red Sea—Moses ascended the loftiest eminence in the neighbourhood, in order that he might once behold, before his eyes closed forever, the Land of Promise. From the top of Mount Abarim, or Nebo, the law-giver, whose eyes were not yet dimmed, and who had suffered none of the infirmities of age, might survey a large tract of country. To the right by the mountain pastures of Gilead, the romantic district of Bashan, the windings of the Jordan might be traced along its broad and level valley, till, almost beneath his feet, it flowed into the Dead Sea. To the north, spread the luxuriant plains of Esdraelon, the more hilly, yet fruitful country of Lower Galilee. Right opposite stood the city of Jericho, embowered in its groves of palms—beyond it the mountains of Judea, rising above each other till they reached the sea. Gazing on this magnificent prospect, beholding in prophetic anticipation his great and happy com-

monwealth occupying its numerous towns and blooming fields, Moses breathed his last. The place of his burial was unknown, lest, perhaps, the impious gratitude of his followers might ascribe divine honors to his name, and assemble to worship at his sepulchre. Such was the end of the Hebrew law-giver—a man who, considered merely in an historical light, without any reference to his divine inspiration, has exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large, than any other individual recorded in the annals of the world."

III. EXEGETICAL.

1. *And Moses went up.*—Moses was the author of the Pentateuch but evidently this chapter was written by another hand, whose, is not known. *Plains of Moab.*—This was the last camping place before entering Canaan. (Num xxxiii: 48.) *Top of Pisgah*—A mountain of the Abarim Chain of which Nebo was another.

The land of Gilead, unto Dan—Gilead was a mountainous region east of Jordan, bounded on the north by Bashan, on the east by the Arabian plateau on the south by Moab and Ammon. (Gen. xxxi: 21. Deut. iii: 12—17.) "Dan was one of the allotments of the land which of course was made after the conquest. Moses saw as far as that part in the north, which was subsequently given to the tribe of Dan.

2. *Naphtali* was in the north, *Ephraim* and *Manasseh* in the middle, *Judah* in the south, and the *Sea* in the east of the promised land. The meaning is that Moses saw all the land either in vision or by taking a part for all.

3. *The city of palm trees.*—Jericho was noted for palms and balm hence the name *Jericho*—meaning sweet smelling.

4. *I have caused thee to see it.*—It must have been a miracle although the atmosphere is remarkably clear in those parts.

5. *According to the word of the Lord.*—See chapter xxxii: 49, 50. Num. xx: 12.

6. *He buried him.*—Perhaps angels came at the Lord's bidding or the ceremony may have been performed silently, solemnly, and alone. *No man knoweth.*—That is well, for men have ever been prone to worship the remains of saints.

7. *His eye was not dim.*—What a grand old man he was. True to the last—he went to death at the command of God.

8. *Thirty days.* The usual time for persons of distinctions.

9 *Full of the Spirit of wisdom.*—Joshua was well fitted to be Moses's successor. He was a great general, but was also a wise ruler. *Moses had laid his hands upon him.*—He committed to him the trust and imparted to him the divine blessing. Laying on of hands was common in the Jewish Church. In this way persons were dedicated to an office. It was also used in the early Christian Church. (Acts vi: 6; I Tim. iv: 14; II Tim. 1: 6.)

10, 12.—*The Lord knew face to face.*—Moses was upon most intimate terms with the divine Guide. The praise here given was all deserved. Only in Christ did he have a superior. (Deut. xviii: 15.)

IV. DOCTRINAL.

1. *The Lord showed him all the land.*—The Lord can carry the faithful servant to heights where he can have a view, the magnificence of which transcends all that he has ever seen before. There is a Pisgah for each of us. We need a divine guide to find it, but when once there a beatific vision will be ours.

2 The promises of God are sure. He had *sworn unto the fathers* to give the land unto their seed and now the last promise to the dying prophet was,—"*I will give it unto thy seed.*" That promise was even then being in process of fulfilment. Let us trust God and do good and verily we shall dwell in the land.

3. "He buried him in the valley." Could any man receive a greater honour than to be interred by the Almighty? Strange, solemn, silent death-bed and funeral! The best of all was that God was with him. God and Moses were not strangers. How often they had walked and talked together concerning the welfare of the children of Israel. And now in his passage to the skies he is borne by divine hands.

V. HOMILETICAL.

1. Moses went willingly to his death for he was conscious of a life well spent. Why should a good man fear his last hour? Truly no man "goes down to death" but rather ascends as did the faithful law-giver of Israel.

2. The Jews say that God drew the soul of Moses out of his body with a kiss. No doubt he died in the height of rapture. The vision of Canaan was also a promise of heaven. O for such companionship with God!

3. "Whom the Lord knew face to face." We may know the Lord intellectually, theologically, theoretically, but unless we know Him "*face to face*" our knowledge is not intimate or satisfactory. The best experience is a personal, practical experience of religion—a *face to face* acquaintance with God, and with His son Jesus Christ. Dear friend, have you such an experience?

SALVATION ARMY REINFORCEMENTS.

On Wednesday, August 29th, (after a great farewell meeting some days before in Exeter Hall) a party of 50 Salvation Army officers left London for Bombay under the care of Commissioner Booth-Tucker, who had just arrived from India for the purpose. Mrs. Booth-Tucker, also accompanies her husband. The party travelled overland to Genoa embarking there on the s s. "*Dominico Balduino*" which is expected to arrive in Bombay on the 20th instant.

This party of officers is a splendid missionary gift from England to India. The men and women who compose it are nearly all officers who have done good service, and are possessed of considerable experience and ability. It is intended that the greater portion of these officers shall spend a few months in Bombay in acquiring a knowledge of the rudiments of the language, after which they will be dispersed through the various towns of the Marathi country.

Mrs. Booth-Tucker was married to Commissioner Tucker (who on that occasion took the name of Booth-Tucker) in April last in the presence of some 5,000 Salvationists and their friends. This lady is the second daughter of General Booth (the founder and leader of the Salvation Army) and is known all over England, being distinguished for her eminent piety and zeal in the service of Jesus Christ. For some years past she has had, with one of her brothers, the direction of the International Training Homes in London, and under them some two or three thousand Salvation Army officers have been trained for service in various parts of the world.

A great welcome meeting, when all the new party will be present, is to be held in the Novelty Theatre (opposite the Victoria terminus) on Friday evening, the 21st instant, at 8 o'clock, to be conducted by Commissioner Booth-Tucker and his wife, assisted by a large staff of officers. A. S.

Sam Jones says: It is customary in Georgia to build storm-pits to protect the people from the fury of the storms. I would sooner have one honest prayer than all the storm-pits in Georgia. I heard of a lady, who when she thought a storm was coming, started down to the storm-pit, and fell and broke her neck, and they never had any storm.

Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

MR. BOWEN'S MISSIONARY LETTER.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The valuable letter of the Rev. George Bowen upon Missionary living should be issued in tract form. It is now printed in the *Guardian* for the third time (last week's issue and the present) and certainly would do great good if put in a more permanent form. The great missionary uprising, hundreds, yes thousands offering for mission work indicates that there must be some cheaper style of living than that used by many of us in the larger missions. Why not have that able and remarkable epistle of the apostle of Bombay issued in a cheap form and largely circulated among young workers and intending missionaries.

To make the proposal more practical I suggest that friends write at once their offers of help toward the issue of the tract. (1) Amount subscribed to be taken in copies of the tract, (2) amount donated for its issue. Opening the list, I offer Rs. 10 under item (1), taking ten rupees in tracts when issued. Will others respond at once, and let us have a large number—thousands—of this scriptural and highly-important letter in circulation?

Yours in the Lord,

LENGTHEN AND STRENGTHEN.

[Contributions as requested by our correspondent above may be sent care of the Editor of *The Bombay Guardian.*]

THE WESLEYAN SPECIAL MISSION.

To the Editor of the "Bombay Guardian."

DEAR SIR,—On Saturday 15th inst. the Special Services conclude at Colaba by a Special Thanksgiving Service at 8 o'clock when it is expected that a very gracious time will be experienced.

The second portion of the services will commence at Byculla (Victoria Gardens) on Sunday morning at 11, when Rev. J. H. Bateson will conduct the service. These will be continued in the evening at 6 o'clock and during the following fortnight at 8 p. m. Preparatory services have been held during this week and addressed by Rev. Wm. Bell, Col. W. H. McCausland and others. We earnestly ask that your readers will pray that God's blessing may rest on the services as abundantly, aye more so, then these now concluding at Colaba.

With kind regards.

G. W. CLUTTERBUCK.

Colaba, Bombay, 12th Sept., 1888.

MAHOMEDAN CONVERTS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I had the pleasure of baptizing, on the 4th instant, a Mahomedan, named Jewan Khan, aged 31 years, and his mother Nasiban. These individuals have never been to missionaries before, but came fresh from the ranks of Mahomedanism. Jewan Khan's late father was a camel driver, and as a Mahomedan, was scrupulously exact in his devotions: he met his death over a year ago, at Indore, by a fall from a tree. Nasiban's father was a great reader of the Koran.

The followers of Islam, as a rule, are a most turbulent race, but they must not be given up as hopeless cases; the Lord is able to win them to Himself.

Yours fraternally,

THOMAS MORTON, Pastor,
Methodist Epis. Church, Mhow
12th September, 1888.

PASSENGERS ARRIVED

Per P. and O. Str. *Ganges*, Sept. 9 :

From London—Mr and Mrs Horrocks and son Mrs Crawley, child, and three infants Mr and Mrs Boyes and infant Miss Mark Mr Ellis Captain Bennett Mr Darling Lieut-Colonel Dale Mr Russell Mrs Large Mr Scott) Mrs Vinall and five children Mr Etchells Mr Batliboi Armr Sergt Prewett Mr Inman Mr Baker and Lieut Kay.

From Brindisi—Mr West Captain Lavis Mr Steel Mr and Mrs McCarthy Mr Baxendale Mr Robson Mr Adrien and Mr Lely.

PASSENGERS SAILED

Per P. and O. Str. *Assam*, Sept. 11 :

For London—Mr J Cooper Mr M R Trower Rev F Bell Hon Justice Pigott Mr T Drury Capt A R H Helpman and Mr E R O Ludlow.

For Brindisi—Hon H W Gordon Hon Mr Justice C Kinealy Hon Mr Justice Tottenham Surg Major Notter Mrs and Miss Notter Colonel Hutchinson and Mr C McMinn.

For Marseilles—Mr H A Martyn Mr and Mrs S Hammick and child Mr Theodore Thomas Capt Pringle Dr E Thurston Colonel W N Wroughton Mr L R Burrows Miss Burrows Mr J Gillespie Colonel Hewett and Mr G B Reynolds.

This is the last of the Tuesday mails for the present season. The next steamer leaves on Friday 21st instant.

Domestic Occurrence.

BIRTH.

STEELE.—September 7th, at the Mission House, Anand, the wife of Rev. J. F. Steele, of a daughter.

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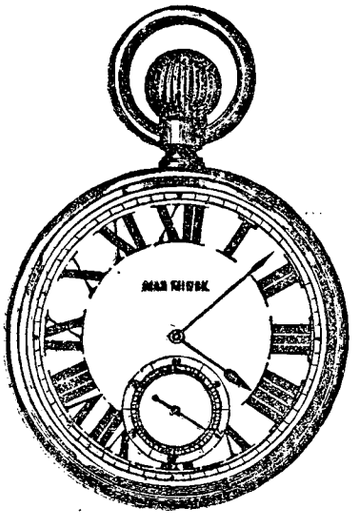

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